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The TAHRIK-i-JADID

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Editor :
Naseem Saifi

Mr. B. A. Rafiq, Imam of the London Mosque is presenting Islamic books to H. E. Mr. Salman Ali, High Commissioner for Pakistan in Great Britain.

مکرم بشیر احمد خان صاحب رفیق امام مسجد لندن ،
انگلستان میں پاکستان کے نئے ہائی کمشنر جناب
سلمان علی صاحب کو بعض اسلامی کتب
بطور تحفہ پیش کر رہے ہیں

O.P.G. No. 111

Chief Mahdi Appah, the first Ahmadi in Ghana, W. Africa.

Hazrat Maulana A. R. Nayyar was posted to West Africa in 1921 and thereafter the Jamaat made great strides.

غانا (مغربی افریقہ) میں سب سے پہلے احمدی چیف مہدی آپاہ جنہوں نے 1920ء میں احمدیت قبول کی۔

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1921ء میں حضرت مولانا عبدالرحیم صاحب نیر مغربی افریقہ تشریف لے گئے اور اس کے بعد اللہ تعالیٰ کے فضل سے جماعت کو ہر جہت سے نمایاں ترقی حاصل ہوئی۔

Sahibzada Mirza Mubarak Ahmad Vakil-i-Aala formally opened this mosque—Mahmud Mosque—at Singapurna

مکرم و محترم صاحبزادہ مرزا مبارک احمد صاحب نے اس سنگاپورنا محمود مسجد کا افتتاح فرمایا تھا

بسم الله الرحمن الرحيم

THE

TAHRIK-I-JADID

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From the writings of the Promised Messiah :

Oneness of God

The Padres are quite wrong in their assertion that the Holy Quran has not given the world anything new in connection with the belief in the Oneness of God and religious commandments, which may be different from what the Torah has got. On the face of it an ignorant person may be misled to think that the Torah also contains teachings about the Oneness of God and that it also mentions the injunctions about worship and the duties towards human beings. What then, he might say, is new that the Holy Quran has taught. But only such a person can be a prey to this misconception who has never given a deep thought to the word of God. It should be clearly understood that a large part of spirituality is totally missing from the Torah. The Torah, for example, makes no mention of the minute and delicate points in connection with the Oneness of God. The Holy Quran makes it clear to us that the belief in the Oneness of God does not only mean that we should abstain from worshiping the idols, human beings, animals, the elements of nature, the heavenly planets and the devils. Rather the belief in the Oneness of God is divided into three stages.

The first stage is connected with the generality of the people who would just like to be saved from the wrath of God. The second stage is connected with such people as are better off (in spiritual experience) and are anxious to be particularly nearer to God than the generality of the people. And the third stage is connected with those who are very special people and who seek after perfection in their nearness to God.

The first stage, in fact, is that none other than God be worshipped and one should abstain from worshipping everything that has limitations and seems to have been created, be it on the earth or in the skies.

The second stage of belief in the Oneness of God demands that in everything that we or others do, we should have a firm faith that the moving cause and the moulding factor is no other than God Himself. We should not lay so much of stress on the means that they may begin to seem as if they have the same powers as God has. For example : to say that if Zaid had not been there, I would have suffered loss ; and if Bakr had not been there, I would have been ruined. If such words are uttered in a way that Zaid and Bakr really seem of some importance, it is associating partners with God.

The third stage of the belief in the Oneness of God is that we should be so greatly in love with God that our self should not stand in between, rather it should be merged with the grandeur of His. Where do you find this teaching of the Oneness of God in the Torah. Likewise the Torah does not mention the Paradise and the Hell ; at the most it may have only some hints about these subjects.

(Kitabul Bariyya, pages 83,84)

Rabwah Diary

Khutba Juma

In his Friday Sermon on March 6, Hazrat Khalifatul Masih III drew the attention of the Educationists in the Community all over the world to raise the educational and moral standards of the students of the schools and Colleges. He said, "The tasks connected with human welfare that God has allotted us include among other things, the educational service for humanity. The educational institutions of our Community are divided into three types. One, the institutions that have been established outside Pakistan, Two, the instutions that are working outside Rabwah but within Pakistan and Three, the educational institutions of Rabwah. Most of the educational institutions outside Pakistan are being run in Africa. These countries (of Africa) have been, left due to political and some other reasons, behind others, for many centuries, especially the Muslim population of these countries was far behind others. Hazrat Musleh Mauood, may God be pleased with him, thought of serving these countries through education (it was God who drew his attention to this subject) and so various institutions of differing degrees of standard were opened there. There are some junior schools (Primary Schools) and others senior (Secondary Schools). In some of the countries there are scores of our schools God has in every way accepted this service and very encouraging results are being produced. In some places, though the Government is run by the Christians yet they appreciate the efforts of the Ahmadiyya Jamaat gratefully. As for the Muslims of these countries, they have benefited very greatly from these institutions. The teachers in these schools are Pakistani as well as local people. The Pakistanis—may be with only rare exceptions—are working very sincerely and strenuously with love and affection for the people. They fully realise the responsibility which rests on their shoulders as a teacher. Islam has set a high rank for the teachers and has given them a place of honour; at the same time it has laid great responsibilities on them. Our teachers know all these things and they perform their duties consciously to gain the pleasure of God and to get a place of honour in the eyes of their Lord and the people. There is no doubt that there are some exceptions too. But a great majority of our teachers fully realise their responsibilities and are doing well.

The local teachers are also performing their duties very nicely. They have now been aroused to the feeling that their people have been made to stay behind in the educational field and that it is now their duty that they should enable their people to stand side by side with the other peoples of the world.

Hazrat Khalifatul Masih then talked of the schools in Pakistan (outside Rabwah) and said, "Some of these institutions are doing very nicely, some of them lapse into lower standard." He remarked that the responsibility of running these institutions lies with the Centre. Those outside Pakistan are being controlled by the Tahrik-i-Jadid which though at times falters, is doing its job excellently. He prayed for the workers of the Tahrik-i-Jadid that God may reward them abundantly.

The educational institutions at Rabwah and other parts of Pakistan are controlled by the Nazarat Taleem (Education Department) of the Sadr Anjuman Ahmadiyya. Hazrat Khalifatul Masih expressed his anxiety that more attention

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should be paid to these institutions so that their educational and moral standard could rise to satisfaction.

Science Block

The Foundation Stone of the Science Block of the Jamia Nusrat (College for women) was laid by Hazrat Khalifatul Masih III on the 8th of March. The construction of the Block is in progress and the President of the Lajna has once again appealed to her members to generously donate towards the fund which was launched after the approval was given by Hazrat Khalifatul Masih for the Science Block.

Principal Designate

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Mr. Rafiq Ahmad Saqib, M Sc., who has taught Science at the T. I. College Rabwah for more than twelve years has left for Nigeria to take up the Principalship of the first Ahmadiyya Secondary School at Kano. He left Rabwah on the 12th of March and was seen off by a large number of friends at the railway station.

Here at Rabwah he has also served the Khuddamul Ahmadiyya in various capacities ; at the time of leaving for Nigeria he was the Vice President of the Khuddamul Ahmadiyya (Central). We wish Mr. Saqib the best of luck and a sincere service for the cause of religion and education in his new position.

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NOTES & COMMENTS

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Sahibzada Mirza Mubarak Ahmad, President Majlis Ansarullah (Central) addressed the members of the Majlis, Lyallpur on the 27th of March. He had gone there with all the Qaids on the occasion of the Annual Meeting of the Ansar Ullah, Lyallpur.

Sahibzada Sahib congratulated the Majlis for securing the highest marks last year and thus making themselves deserving of the Prize Flag. He then advised them to maintain this honour and in fact do, not only as well as they did last year, but better than that, for, he said, that a believer never remains at the same place for two consecutive moments; he always goes forward and continues making progress.

He further said that they should try in every way they could to convey the message of Ahmadiyyat to others. One way of doing that, he remarked, was to make our own lives exemplary so that the people could see the good of our message in everything that we did.

He also laid stress on the right type of up-bringing of the next generation. He said that the promises given by God and what Hazrat Khalifatul Mash III has been saying so often, point to great changes in the near future and that being the case it was our first and foremost duty that we should bring about a change for the better in our own lives and we should also take good care of our children. "Very great responsibilities are going to rest on the shoulders of our coming generation; they must be in a position to do justice to what is required of them," he said.

Sahibzada Sahib referred to the sacrifices that were made by Hazrat Ibrahim, Hazrat Hajira and Hazrat Ismail and drew the attention of the audience to the fact that it was most essential that such sacrifices must continue for all the time to come.

Before the Address of Sahibzada Sahib, Maulana Abul Ata - Qaid Islaho-Irshad - commented upon some verses of the Holy Quran and Sheikh Mubarak Ahmad — Qaid Tarbiate— addressed the audience and advised them that they should ponder over the Holy Quran, keep its do's and dont's always in mind and act accordingly and also to study the books of the Promised Messiah, peace be on him.

The meeting was closed with a silent prayer led by Sahibzada Sahib.

Light refreshments were served before the meeting and a report of the activities of the Majlis was read out by Qureshi Iftikhar Ali, the Zaeem-i-Aala. Sheikh Mohammad Ahmad Mazhar, Amir of the Ahmadiyya Jamaat Lyallpur was also present.

Mr. Elias speaks

Ch. Ahmad Mukhtar, Amir of the Ahmadiyya Jamaat, Karachi presided aver a lecture delivered by Mr. Z. O. Elias (who is new an Alhaj) on the 24th of January.

As our readers are expected to know Mr. Elias had come to Pakistan to attend the Annual Gathering at Rabwah (1969) and also the Jalsa at Qadian. He stayed at Rabwah for a few days and addressed the students of the Jamia and T. I. College.

Speaking in Karachi, Sayyed Mohammad Amin Shah reports, Mr. Elias told the audience how the Ahmadiyya Mission was started in 1921 in Nigeria, the opposition it had to confront and the ultimate success that it achieved. He also made mention of

the fact that the eclipse of the sun and the moon in 1894—which was a sign foretold by the Holy Prophet, for the advent of the Promised Messiah, —was also witnessed by the people in Nigeria. (The late Mr. Bello Oke used to tell the people in the Ahmadiyya Mosque that he was one of those children who were drumming about on the occasion of this eclipse)

He also told his audience how Alhaj Maulana A. R. Nayyar was cordially received and how the seed that he sowed has now grown into a mighty tree. "The Truth"—the only Muslim weekly in Nigeria—was also mentioned by him. This newspaper he said has been serving the Muslims and the general public of the country for the past eighteen years.

Before concluding he hinted at the educational programme of the Community and the two medical missions that Nigeria is justifiably proud of.

The Chairman of the Function thanked the speakers as well as the audience.

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Message from the Acting Governor-General, His Excellency Banja Tejan Sie, to the delegates at the 21st Annual Conference of the Ahmadiyya Mission in Sierra Leone February, 1970.

I am very happy to have been invited to send this message to all of you gathered here on the occasion of the 21st Annual Conference of the Ahmadiyya Mission in Sierra Leone.

We are now approaching our feast of Eid ul Azha and we are reminded at this time of the teachings of the Holy Quran and the supreme sacrifice which Abraham (may peace be on him) was prepared to take in fulfilment of the Divine Will of God and according to his faith.

The Islamic way of life instructs us to show obedience and discipline throughout our daily undertakings. The Holy Prophet tells us:

> "My prayer, my sacrifice, my life and my death are all for the pleasure of the Lord of all the worlds".

This is the ideal a believer must keep before him always.

There is no weakness in obedience. The child to his parents, the adult to his seniors, each and everyone of us has to learn the discipline, the self-control, the sacrifice which marks the character of man and enables us to live with our neighbour in the true fellowship of our being, according to the Holy Scriptures.

God has provided us with the guidance and the promise of His help. It is for us to take command of ourselves—we are the creators of our own characters.

May the blessings of Allah, the Beneficial and the mighty, be with you in all your deliberations.

Message of the Prime Minister of Sierra Leone for the 21st Annual Conference of Ahmadiyya Mission.

"On the occasion of your 21st Annual Conference I send you greetings and best wishes for a successful Conference and continued success in your endeavours."

Siaka Stevens
Prime Minister

CORRECTION

The gentleman on the left of Sahibzada Mirza Mubarak Ahmad in the pieture published on the title (Urdu Section) last month is Alhaj Alhassan Atta of Ghana and not Mr. T.B. Foon of the Gambia.

Earth Shall Tell Out Her Tidings

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By N. M. Naseem Saifi

(Reproduced from the Sunrise (Weekly) March 1, 1947).

"When the Earth with her quaking shall quake

And the earth shall cast forth her burdens,

And man shall say what aileth her?

On that day shall she tell out her tidings

Because thy Lord shall have inspired her."—The Quran.

How all this had to happen as a sign for the advent of the Promised Messiah (peace be upon him) was not very easy to understand at the time of the revelation of these verses. Not even during the thirteen centuries which followed. But today it is as clear as the meridian sun, nay more than that.

The treasures of the earth have now been unearthed in many ways. I do not intend to pen all of them. And in fact who can do so in such small a space that a weekly journal is expected to spare. I want to say something about the most important but the least spoken of treasure. And that is the papyrus which has been unearthed very recently i.e. during the blessed days of the Promised Messiah (peace be upon him) for whom the earth had hidden this most delicate treasure in her bosom for thousands of years.

How the Unearthing of Papyrus began

It was in A.D. 1778 that some of the Egyptian farmers working at their land in Fayum found an earthen-ware pot containing about fifty rolls of papyrus. It was all an accident. The workers had no intention of finding any such thing when they were digging the land for their plantation. They were unaware of the worth of this find and in fact, those days (1778) not being the days of the Promised Messiah (peace be upon him), the discovery had no worth at all. We are told that forty-nine out of fifty were burnt by them just to enjoy the smell of the burning papyrus. I need not go into the details. However this was the first finding of a series which had to be priced very higly in the days to come.

Then, although an expedition of Napoleon in 1798 had made his contemporaries aware of the treasures of the earth that lay in Egypt especially in Qarneh but as Vivant Denon tells us in his "Vovage dans la Besse et la Haute Egypte" even the educated Europe was completely ignorant of these things and the past history, a record of which was contained in them. Eighteenth century, we know was not the time when the Promised Messiah should have appeared. Consequently these treasures remained hidden and if any part of them was unearthed anywhere it was not esteemed to be a treasure.

Moreover, at this stage the papyrus was altogether illegible. It was if at all collected for its antiquity or the beautiful illuminations that it bore.

Papyrus gains Importance

The time of the appearance of the Promised Messiah was drawing near and now the papyrus was beginning to assure its worth. Belzoni, a European discoverer, says "the purpose of my researches was to rob the Egyptains of their papyri, of which I found a few hidden in their hearts, under their arms, in the space above the knees or on the legs, and covered by the numerous folds of cloth that enveloped the mummy".

The reader may note the gravity of the fact that nearer came the days of the Promised Messiah (peace be upon him) the discoveries of

greater importance were made.

Papyrus becomes legible

In 1822 Champollion made a remarkable discovery. He was able to decipher the writings on the already found Papyrus which hitherto remained an object of curiosity only. In 1828 Champollion was able to read the papyri purchased by M. Sallier of Aix in Province from an Egyptain. To quote James Baikie "Thus the gathering of these fragile records of the past began to pass out of the stage in which it was left simply to the cupidity of native tomb robbers, and curiosity of tourists and to take on a more or less scientific character."

How Prophecy Relevent to our Time

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Here I may hint on one aspect of propnecy laid down in the verses of the Quran with which I began this article.

"And the earth shall cast forth her burden."

One may question that it is due to the efforts of Man that the treasures have been found out while it was the "Earth" who had to cast forth her burden.

I cannot do better in this respect than to quote James Baikie once more. He says :

"The Sallier Papyri may have come, as the story goes from a wandering seaman ; but where this Ancient Mariner got them or from what sources they originally came, we shall never know. The papyrus containing one of the most famous of Egyptian stories The Tale of Two Brothers was not bought in Egypt at all, but in Italy (Nobody knows from whom N. S.) by Madamed' Ordiney, who, inspite of her name was an English woman and it was sold by her five years later, to the Trustees of the British Museum. In 1854, there came to light at Der-el-Medinat and in the tomb of a Coptic monk, of all places in the world, the group of Manuscript of which the story of Setna and the Magic Roll forms one." And then the same writer says "of such collections there are comparatively few items which have any account attached to them of where and how they were originally found and of those whose provenance has been told, there are pernaps fewer still concerning which we can be sure that the story told is the true one."

I need not comment on the above lines. They contain a full explanation of the fact that the greatest credit of the unearthing of these treasures goes to Earth itself as was predicted. However the words of the Quran "And the man shall say, what aileth her" show that Man had also to take a creditable part in the unearthing of these treasures.

I have referred to Champollion's decipherment of some writings in 1828, but he did not achieve a complete success. To me the reason appears to be that the Promised Messiah had not yet been born. He was born in 1835 and praise be to Allah, it was exactly in 1835 that Salvolini a pupil of Champollion succeeded in an analysis of a document in his "Campagnede, Rhamsos le grand (Sesostris) Contreles Schetet lewrs al lies." This document saw light through press in 1844.

Some other documents came to light in 1857 and 1860. Abbot Papyrus was purchased in 1857 and published in 1860. Still another document was found at Habu in 1860.

Now the most important time was approaching i.e., the near-abouts of the 40th year of the life of the Promised Messiah.

Although the discovery of Charte Borgiana was made in 1778 but those connected with the papyrus discovery admit that "It was practically a century after this date before any

very large addition was made to our knowledge of Greek papyri" That is to say in the nearobouts of 1878 and the 40th year of the life of the Promised Messiah was 1875.

New Epoch

But the crux had not reached yet. The Promised Messiah (peace be upon him) founded the Ahmadiyya Movement in 1889 and in the words of James Baikie. "The years 1882—90 however, saw the beginning of a new epoch, in which the rich material which came to light began to be handled in a really adequate manner." To work miracles it is necessary that the circumstances should appear to be unfavourable or of no importance. The same thing happened in 1889. Professor Flinders Petrie—a great discoverer, — was in those days engaged in his work at site of a Ptolemic cemetery at Gurob. He found some coffins there, but all outwardly unpromising. On the face of this find it could be said that "more unpromising material could scarcely be imagined than these rude coffins, which had not even the merit of high antiquity compensate for their crudity."

But from my point of view that was the importance of it. God was working a miracle for His Messenger the Promised Messiah. A writer having described the inner parts of these coffins tells us that there "Lay the value of Professor Petrie's finds." Miss Amelia Edwards describes one of these finds in the following words :" The great Homer Papyrus of 1889 was rolled up as a pillow for the head of its former owner ; and its former owner was a young and apparently beautiful woman, with little ivory teeth, and long black silky hair. The inscription on her coffin was illegible, and we are alike ignorant of her name, her nationality and her history. She may have been an Egyptian, but she was more probably a Greek.....The papyras is now among the treasures of the Bodllian Library at Oxford and all that is preserved of its prossessor—her skull and her lovely hair—are now in the South Kensington Museum, London."

"The skull and tress of hair are actually in the Bodleian and not at South Kensington. They are not on exhibition now." We are told by James Balkie.

Tomb of Jesus

Whereas the Promised Messiah himself discovered the tomb of Jesus Messrs Grenfell and Hunt, worked for him, as we may say, to unearth the li erature of Christianity form Oxyrhynchus the modern Behnesch which was a capital of Oxyrhychite name in ancient days. This unearthing took place in 1895—97 with the result, to borrow to some extent the words of a writer, that the fortunate explores were overloaded with the abundance of their treasures.

I have not been able to find out the year in which khalifa Nur-ud-Din Sahib (God be pleased with him) was sent to Kashmir with a sum of Rs. 50 to find out the detailed position of the tomb of Jesus, but I am sure it must be somewhere near the years 1895—97. That is to say on one hand the tomb of Jesus was discovered and on the other hand the world famous Logia, the sayings of Jesus, was unearthed. Definitely to corroborate the truth of the Promised Messiah.

Now the death of the Promised Messiah was approaching near. He died in 1908 and we are told the work of unearthing the Christian literature at Oxyrhynchus was closed in 1907.

To say anything about the subject matter of these papyri is out of the arena of this article. So I leave it out.

I had only to show that the earth has cast out what lay in her and it has told out her tidings.

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Various other antiquities that have been unearthed also fulfil the prophecy of earth casting forth her burden and those antiquities, at the same time, tell a tale but the way in which earth has told her tidings through the writings on the papyri is a unique one.

For the Promised Messiah

All this had to happen for the Promised Messiah, and I have tried to compare the dates of the findings with some of those of the life of the Promised Messiah. That all was for the Promised Messiah is clear from the fact that these excavations were not difficult at all; they were simply waiting for their proper time. Dr. Grenfell may be quoted in this respect. "The papyri were, as a rule, not very far from the surface, in one patch of ground, indeed merely turning up the soil with one's boot would frequently disclose a layer of papyri"

They remained hidden from the eyes and approach of mankind for thousands of years but when the time for the earth to cast off its burden and tell her tidings came, we are told by Hunt and his companion that "one evening shortly before sunset we reached at about 6 feet from the surface, a place where in the third century A.D. a basketful of broken papyrus rolls had been thrown away. In the fading light it was impossible to extricate the whole find that evening, but a strong guard was posted on the spot during the night, and the remainder was safely removed during the following forenoon."

The abundance of such finds may well be appreciated from the following lines also:

"The stream whose first tricklings were of such importance speedily grew to a volume which proved almost embarassing. For ten weeks it took two men working continuously to provide enough tin boxes in which to store the papyri as they were unearthed." Dr. Grenfell says, "There was room for six pairs of men and boys to be working simultaneously at this store house, and the difficulty was to find enough baskets in all Behneseh to contain the papyri. At the end of the day's work no less than 36 good sized baskets were brought in from this place, several of them stuffed with fine rolls of 3 to 10 feet long, including some of the largest Greek rolls I have ever seen. As the baskets were required for the next day's work Mr. Hunt and I started at 9 p.m. after dinner to stow away the papyri in some empty packing-cases which we fortunately had at hand. The task was only finished at three in the morning, and on the following night we had a repetition of it, for 25 more baskets were filled before the place was exhausted."

As I have said before all this work was waiting for the days of the Promised Messiah (peace be upon him).

What a great prophecy of the Holy Quran and how magnificently it has come to pass in this age!

Leaving aside the cry of the sky I have only tried to show how the earth has declared the coming of the Imam of this age

May God guide the world aright, Amen.

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What they Say?

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Extracts from the book "Treasure of Qumran" by Athanasius Yeshue Samuel, 1968 (Hodder & Stoughton) *page 16 ;*

"A version is a translation from the original tongue into some other language. Thus the Septuagint is a Greek translation prepared in Alexandria, Egypt, during the last three centuries B.C Later versions include other Greek, Syriac, Latin and Ethiopian translations. These were made from Hebrew manuscripts older than discovery of Qumran Scrolls". "Roughly one third of the Qumran texts are Biblical. They are copies, mostly incomplete and fragmentary, of Old Testament books". pp 17 & 18; "What these manuscripts do is to take us back to the time when various recensions of the Old Testament books existed side by side. To understand this we need only to note modern publication practices. An author publishes a book & later gets out a revised and large edition. In the case of text books, revision may be made after the original author has died, Biblical books went through similar revisions." "The most interesting departures from our Bible are to be seen in a psalm scroll from the eleventh Qumran cave, which has just been published. It contains most of Psalms 101 to 150, but they are arranged in a different order. Many of the individual psalms read very much as in our Bibles, but a few differ considerably.. This scroll contains seven additional psalms not found in the Bible and a prose composition describing David's religious and a literary genius. It lists the number of different types of psalms that David was supposed to have composed, to a total 4050. Two of these psalms correspond to Psalms 151 of the Septuagint, but they are in an entirely different recension, Two others were known previously in a few medieval Syriac manuscripts, which cont ined two additional psalms not yet attested elsewhere. Another Qumranic psalm was previously known in a radically revised and toned-down edition found at the end of the apocryphal book of Ecclesiasticus. The rest were not known at all ..Their attribution to David could be due to a statement in the 110 Scroll to the effect that David had composed a total of 4050."

Page 18: "The people of the scrolls were Jews living on the threshold of the Messianic age, and the two thirds of the scrolls that are non-Biblical reflect their own distinctive beliefs. They are enormously important for helping scholars determine the Semetic backgrounds of primitive Christianity".

pp. 19, 20: "It was generally supposed that the most important Jewish sources must have been composed in Greek, although the existence of some Palestinian Aramaic literature was not excluded. The late Edger Goodspeed went so far as to deny that Hebrew and Aramaic were employed as literary languages at all at the time the New Testament was written. The surprising result of all the recent manuscript discoveries is the demonstration that Hebrew was far from being a dead language. Not only is fully 95 percent of the literature of Qumran in Hebrew, but legal documents and military correspondence were sometimes written in Hebrew as late as the 2nd century A. D., as shown by the finds in the Bar Kohba caves. Only an occasional scrap of Greek has been found apart from the extension remains of a special Greek recension of the 12 Minor Prophets, Aramaic most commonly employed in oral communication did indeed receive a minor place compared with Hebrew .. Probably the greatest surprise among the discoveries was the Prayer of Nabonidus in Aramaic. Nabonidus was the father of Belshazzar. Nabonidus is not mentioned in Daniel but his prayer came to be included among documents of Qumran".

(These extracts have been sent to us by Dr S.Z.A. Shah from Fiji.)

The Promised Messiah

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— III —

By Sahibzada Mirza Mubarak Ahmad

Supplication and Prayer

Explaining the philosophy of prayer and supplication, the Promised Messiah, peace be on him, says :

"What a Powerful, Self-subsisting and All-Sustaining God is He Whom we have found! The truth is that nothing is impossible for him, save that which is contrary to His Book and Promise. So, when you supplicate, be not like those ignorant worshippers of nature who think that everything is determined by the law of nature, and who have themselves invented some laws of nature. They are cast away and rejected. Their supplications are in vain. When you stand up for prayer, you must believe firmly that your God has power and authority over everything, then your prayer will be accepted, and you will see those miraculous signs of His Power which I have seen. God is a Precious Treasure, appreciate Him because He can help you at every step. Follow not those who depend entirely on worldly means. You should, in all your affairs—temporal and spiritual—ask strength and capacity from God. May God open your eyes, so that, you may realize that your God is the central support of all your means and devices. If the support fails, can the roof hold? Blessed is he who realizes this truth, and perished is he who has not realized this truth." (Kishti Nooh.)

Likewise, he says :

"God has blessed prayer with great power. He has repeatedly informed me that whatever is achieved shall be achieved by means of prayer. Our

only weapon is prayer. I have no other weapon save this. God makes manifest whatever I ask of Him in secret.'' (Zikri-Habib by Hazrat Mufti Mohammad Sadiq.)

I should now ralate some instances of his prayer. There was a small but sincere Jamaat in the State of Kapurthala. The members of the Jamaat had intense love for the Promised Messiah, peace be on him. Once the non-Ahmadi Muslim opponents of the State sought to take possession of the Ahmadiyya Mosque of Kapurthala and to oust the Ahmadis from it. Eventually, the matter was brought into court. The Ahmadi brethren of Kapurthala were greatly perturbed, and repeatedly entreated the Promised Messiah, peace be on him, to help with his prayers. One day, when requested to pray, the Promised Messiah, impressed with the sincerity as well as the perplixty of the brethren, assured them: "Be not anxious. If I am righteous in my claim, you will get the mosque" But the attitude of the judge was openly hostile. He had announced publicly: "You have invented a new religion, so you shall have to build a new mosque too, and I will decide accordingly." He had not yet written his judgment; he intended to write it in the courtroom. While preparing to go to court, he directed his servant to help him on with his shoes. The servant was about to do so when the judge suffered a heart attack and expired within a few moments. The new judge who took his place studied the record of the case carefully, found that the Ahmadis were in the right, decreed the case in their favour, and awarded the mosque to them (Siratul-Mahdi and Ashab Ahmad.)

A boy, Abdul Karim by name, came to Qadian from Hyderabad, South India, for religious education. He was a good and gentle lad, and his mother was a widow. By chance he was bitten by a mad dog and was sent to the special Institute at Kasauli for treatmment. Having taken the complete course of treatment there, he returned to Qadian. He seemed quite well, but after some time, he developed symptoms of hydrophobia. The Promised Messiah prayed for him. and, at the same time, directed the Headmaster of the school at which he was a student, to write to the doctor at Kasauli, stating Abdul Karim's condition, and asking for advice. In reply, the doctor telegraphed "Sorry nothing can now be done for Abdul Karim as he has developed, symptoms of phobia." On being told this, the Promised Messiah, peace be on him. observed: "They have no remedy for it, but God has" He continued to pray fervently for the boy's recovery. As a result of his prayers the boy, by Allah's grace, made a complete recovery and lived to a good old age.

Hazrat Sahibzada Mirza Bashir Ahmad writes:

"I recall an extraordinary instance of the acceptance of the prayer of the Promised Messiah, peace be on him. One Ahmadi friend, Munshi Ataullah Patwari, reported it to me. He says: 'I was quite indifferent to and ignorant of religion; nay, I used to mock at religious matters. I drank liquor, and accepted bribes. When some Ahmadi friends, living in my locality, preached their faith to me, I used to mock at them too. One day an Ahmadi friend pressed me hard with his preaching. "I am going to write to your Mirza Sahib, asking him to pray for the achievement of an objective of mine. If objective is achieved, I will believe that he is true in his claim." I then wrote to him as follows: "You claim to be the Promised Messiah and Friend of God. The prayers of the Friends of God are accepted. I have now three wives Twelve years have passed since my last marriage, but I have no issue by any of them. I desire to have a

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handsome, promising and auspicious son, and that too by my first wife. Please pray for the fulfilment of this desire of mine." In reply, Hazrat Maulvi Abdul Karim Sahib wrote to me on behalf of the Promised Messiah, peace and blessings of Allah be on him, in these words: "Hazrat informs you that prayer has been offered for you, and that God will bless you with a handsome, promising child by your first wife as desired by you; but there is one condition, you must turn to God like Zacharia." Munshi Ata Mohammad says: "I thereupon sincerely repented and turned to God, in compliance with this precept. Seeing this change in me, people began to say: 'What a charm has been practised upon this devil, he has given up all evil ways in a trice."

"Four or five months after this, my first wife developed symptoms of pregnancy and I started saying to people, "You will soon see I shall have a son, and he will be handsome and promising." At last, one night my wife gave birth to the promised child. I, at once, went to Qadian, several other people also accsmpanied me; and we took initiation at the hands of the Promised Messiah, peace be on him."

Tnere are numerous cases of such miraculous healing effected through the prayers of the Promised Messiah, some of which he has mentioned in his book, Haqiqatul Wahi.

Miracles Wrought through Spiritual Power

Hazrat Sahibzada Mirza Sharif Ahmad Sahib, Allah be pleased with him, relates:

"Mian Abdullah Sahib Sanori, a very sincere Companion and one of the earliest disciples of the Promised Messiah, peace be one him, reported to me that the Promised Messiah, peace be on him, invited some friends to dinner, but just when the meal was going to be served, the number of guests increased unexpectedly, and the Mubarak Mosqne was filled with guest. At this, Promised Messiah, peace be on him,sent word to his consort, asking her to send more food, as there were more guests than had been expected. Hazrat Ammajan (Consort of the Promised Messiah), being perplexed, called him in, and explained: 'There is only a small quantity of food, as food was prepared only for a limited number of guests invited by you. What can be done now?' The Promised Messiah said very placidly, 'Have no worry; bring the cooking pot to me.' When the pot was brought to him, he covered it with a handkerchief, and then passed his finger under the handkerchief over the cooked rice and went out, directing, 'Now serve the food, God will bless it.' Mian Abdullah says that the food sufficed for all, and every one had eaten his fill, and there was still some left over." (Siratul-Mahdi, Part I.)

Hazrat Sahibzada Mirza Bashir Ahmad Sahib writes that he related this interesting report of Mian Abdullah to Hazrat Ammajan. She said that, through the benediction of the Promised Messiah, such incidents were quite frequent. By way of illustration, she mentioned one more such incident. On one occasion she prepared a little Pilau (rice cooked with meat) for the Promised Messiah, peace be on him. It was just enough for him only. But on that day Nawab Mohammad Ali Khan, who lived in the adjacent house, came to see the Promised Messiah and his wife and children also came with. The Promised Messiah told Ammajan to serve food to them also. She said the quantity of pilau was very small because she had prepared it for him only. On this, the Promised Messiah came to the cooking pot and blew over it, and said to her, "Now serve the food in the name of Allah". Hazrat Ammajan says that the rice

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was so extraordinarily blessed that the entire family of Nawab Sahib partook of it, and some of it was sent to the family of Maulvi Nooruddin Sahib, too, and some other people also were given a portion of it. As it soon became known as "Blessed Rice", many people came to have a share of it, and everyone was given a share. By the Grace of Allah, it proved sufficient for them all. (Siratul-Mahdi, Tradition No. 144.)

Hazrat Sahibzada Mirza Bashir Ahmad says :

"Musammat Amtullah Bibi of Khost, Afghanistan, reported to me that when she came to Qadian with her father, she was of tender age, and suffered from a bad eye trouble so seriously that sometimes, on account of extreme pain caused by inflammation, she could not even open her eyes. She had undergone much treatment, but to no effect The trouble continued to increase. One day, when her mother tried to apply medicine to her eyes, she became frightened, and ran away, saying, 'I shall have my eyes blown into by Hazrat.' With great difficulty she went to the Promised Messiah and said, weeping, 'I have severe trouble in my eyes, and I am agitated by severe pain caused by inflammation. I can not even open my eyes, please blow into my eyes. Seeing that my eyes were swollen and I was in an agony of pain, he moistened his finger with his saliva, paused for a while (he was, perhaps, praying) and then very gently and affectionately passed his finger gently over my eyes. Then placing his hand on my head said : 'Go, my child, now, by the Grace of Allah, you will never have this trouble again.' Since then I have never had sore and inflamed eyes, although I am now an old woman of seventy" She was only ten years old when the Promised Messiah, peace be on him, blew into her eyes and passed over them his finger moistened with his saliva. In other words, for years, the spirtual amulet of the Promised Messiah, peace be on him, did what no medicine had been able to achieve.

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Majestic Sense of Dignity

Hazrat Sanibzada Mirza Bashir Ahmad Sahib writes that the predominant features of the life and character of the Promised Messiah were "Jamali" that is to say, characterised by love, affection, gentleness, forbearan, and kindness, yet where the question of veneration and respect for the faith were involved, the "Jalali" (majestic) aspect of his character shone forth like the bright rays of the sun.

Let me cite two examples of the manifestation of his sense of respect for the faith and of his majestic sense of dignity. Hazrat Munshi Zafar Ahmad relates that, when Maulvi Karam Din of Bhin was prosecuting the Promised Messiah, peace be on him, for libel, the Hindu magistrate prolonged the hearing of the case, and put the Promised Messiah to great inconvenience by frequently postponing the hearing of the case for short intervals. It was rumoured that he wanted to avenge the murder of Pandit Lekhram, for which he considered the Promised Messiah, peace be on him, was responsible. One day, in open court, referring to the Promised Messiah's revelation :

انی مھین من اراد اھا نتك

(I will certainly humiliate him who seeks to humiliate thee), he asked the Promised Messiah whether he had received any revelation to the effect that God would humiliate the person who sought to humiliate him. The Promised Messiah said confidently, and in a very dignified manner, Yes, these are the words of God revealed to me. God has assured me that whoever will seek to humiliate me, shall himself be humiliated." The magistrate said, "Suppose, I were to humiliate you, what will then happen ?" Again, with

the same confidence and dignity, the Promised Messiah observed, "Whoever he may be he shall be humiliated." To over-awe the Promised Messiah, peace be on him, the Magistrate repeated his question two or three times, and every time, the Promised Messiah replied majestically in the same words : "Whoever he might be, he would be humiliated." The Magistrate then held his peace. (Ashab Ahmad)

The second incident of that nature also pertains to the same milieu. One day the Magistrate, Mr. Chandu Lal, held court in the open. During the course of the proceedings, the Magistrate asked the Promised Messiah, peace be on him, in a jesting tone whether he claimed to be able to show Divine signs. The Promised Messiah replied, "Yes, God shows signs at my hands." Having answered the question, the Promised Messiah was silent for a while, as if praying to God and entreating His succour, and then said with great dignity and full confidence, "I can show you any sign you like." The Magistrate was greatly struck by this reply, and did not pursue the matter any further. Those within hearing were also deeply impressed. (Ashab Ahmad). *(To be continued)*

Departure

Maulana Basharat Ahmad Bashir, M. A. who has already served in Ghana and Sierra Leone for many years as a Missionary of the Ahmadiyya Jamaat, left for Ghana on the 27th of March1970. He was seen off by a large number of friends at the railway station Rabwah, where Maulana Abul Ata Sahib led a silent prayer for his successful tenure in the field.

Similarly Maulvi Aziz-ur-Rahman Khalid left for Sierra Leone on the 28th of March.

Tahrik i-Jadid wishes the two of them huge success in their efforts to preach Islam in West Africa.

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روگ کا سوگ نہ کر!

دمہ، ضیق النفس، اور بلغمی کھانسی کی بیماری سے مایوس نہیں ہونا چاہیئے!

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